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QUARTERLY, *ONE DOLLAR A YEAR.*

"We desire nothing," says his Holiness, Leo XIII, "save to bring about a reformation which is due to the honor of the Church and which favors the progress of true science. We know how ardent in historical research are the men of our time, and how eagerly they strive to reach the hidden causes of events. Nor are we ignorant that the enemies of religion have abused these tendencies to obscure the light of history, gtving credence to inventions the most false, calumniating the innocent, and casting hatred and obloquy on men worthy the admiration of all posterity.

"Now, utterly to destroy such falsities, nothing is more proper, nothing more efficacious, than to bring them face to face with the truth itself as revealed in the irretragable testimony of texts and documents. And as the Vactican is, in this respect, admirably provided, we have judged that if we wished to have knowledge and strength to discover the truth to all, to defend Catholic institutions and combat error, it was necessary to avail ourselves of resources of every kind."

LETTER OF JUDGE HORSMANDEN TO CHRISTOPHER COLDEN.

From on board Admiral Winne near the mouth of the Highlands.

August the 7th 1741.

Dear Sir :—

After a long cessation of correspondence, I take the liberty of resuming the pen, partly with design of apologizing and also not without view of provoking you to renew the combat which may be engaged in with honor, without loss of blood. Ever since the fire at the Fort, which was on the 18th March, I've been engaged in perpetual hurry, insomuch that I've been forced to dedicate part of my resting time to the public service in prosecuting an enquiry into the rise and occasion of our late disorders in the city of New York ; but I think the labor bestowed has not been in vain ; for though the mysteries of iniquity have been unfolding themselves by very small and slow degrees, it has at length been discovered that Popery was at the bottom, and the old proverb has herein also been vertified that there is scarce a plot but a priest is at the bottom of it. was the like pert priest Eury said upon his defence at his trial (though sarcastically) "according to the vogue of the world, when there is a plot, the first and last link are especially fastened to the priest's girdle," but he must excuse us in his case, if the last link be fastened to his neck : for he is convicted as one of the principal conspirators, and is condemned to be hanged on next Saturday Se'n night.

He appears to have been a principal promoter and encourager of this most horrible and detestable piece of villainy, a scheme which must have been brooded in a conclave of devils, and hatched in the Cabinet of Hell ; so bloody and destructive a conspiracy was this, that had not the merciful hand of Providence interposed and confounded their devices, in the one and the same night, the inhabitants would have been butchered in their houses by their own slaves and the City laid in ashes : and this was to be perpetrated under the obligation of an infamous oath administered to the conspirators (most negroes and some soldiers and other whites, more's the shame) by John Hughson, now in chains, and this Eury the priest, by whose craft

they were perverted, and in expectation of a (fool's) paradise, baptised into the most holy Roman Catholic faith, and under color of absolution and pardon of sins, past, present, and to come: and while they were going to sacrifice to the devils, were made to believe by destroying of heretics, they would do God good service.

Santum religio potuit suadere malorum!

And though we have been so successful in prying into this scene of darkness and horror as to bring to light near 60 negroes and I think about a dozen whites engaged to be actors in this black tragedy; of the former 30 odd have been executed and this priest makes the 4th white. And though the town were well pleased with the first fruits of our labors and inflicting the deserved punishment on the offenders it comes home to their own houses and is like to affect their own properties in negroes and cousinship in others, then they are alarmed and they cry out, the witnesses must needs be perjured, and so we come under a necessity of making a sort of stand for the present, and it is almost incredible to say that great pains has been taken by some among us to bring a discredit upon Mary Burton the original witness, whom Providence, one would think had designed for the happy instrument of all this discovery and whose testimony has been confirmed by several negroes in flames, who obstinately denied their guilt 'till they came to the stake to be burnt. So soon have her services been forgotten! And a stop affected to be put to her doing any further!

As to the characters of other witnesses who have been accomplices in this wickedness designed against us, what can be expected to be said for them? They are such as the wisdom of the law allows to be legal and good evidences and that from the necessity of the thing. For how can a discovery of such works of darkness be expected but from some of the confederates themselves? And if the witnesses are kept apart, and examined apart as most of them have been in most instances upon most, if not all the trials, their respective testimonies tally and agree, what better evidence can be desired, or expected?

And though Mary Burton has from the beginning been an unwilling witness through the terror of having her life threatened both by blacks and whites, and though she has declared from the beginning, that should she tell all, she knew people would not believe her; and though she has been prevailed upon after being threatened to be imprisoned upon her standing

mute and obstinately refusing to name any names, though she confessed she knew more, yet, when she did name them, we could not but be shocked, the persons mentioned, being beyond suspicion; and the consequence followed that great clamor has thence been raised against her, and now by some, she must be esteemed a person of no credit. I do think her case is attended with singular hardships and at the same time, the things she says cannot but stagger one's belief in some measure; but I must observe this is not the first time, her examinations have had that effect upon me, but several times from my first taking her in hand; yet till now, every thing that has come from her, has in the event been confirmed; but here must be a suspension of credit for a while, and time, only, can clear the matter up.

I must own I am glad I have got an opportunity of little relaxation from this intricate pursuit, though at the same time from the length of my letter you may take occasion to imagine I'm not quite tired of it; but if my design of this imperfect narrative, by way of amusement may be thought to answer that intention, it will at the same time in some measure apologize for former defects and also vindicate my sincerity.

And now it is almost time to release you; but a few more words and I have done.

Peter Winne desires me to inform you, that as to the land at Anthony's Nose he forgot to carry down the Indian deed with him for want whereof, he could not get the certificate which he was to send to you, but he'll send the deed down by return of the vessel, in hopes that you will soon be at York, and that the Governor may see it, and the business be forwarded.

And as to Sackendagat affair the Governor said, that could not be proceeded in till he was informed of all the names in the petition, which he was not able to do by memory.

I am dear Sir &c.,

My humble service to Mrs. Colden and all the family.

I hear you are returning soon upon the business of the commission to Connecticut, so I'm afraid, I shall not have the pleasure of seeing you till after your return, being going to Albany upon a commission of goal delivery. I hope to be down in less than three weeks.

A new Governor I presume is no news to you.

[From Shea Collection, Riggs Library, Georgetown College.]

The above letter relates to the so-called Negro Plot "for burning the city of New York and murdering the inhabitants." "EURY the priest" was not a Roman Catholic as was supposed and some Catholic histories and tales accept as a fact. He was a non-juring minister of the Church of England. "Between May 11th and August 29th, 1741, 14 negroes were burned at the stake, 18 were hanged and 71 transported and 4 whites were executed for complicity in a plot which probably had no real existence."

Judge Horsmanden in 1744, published "A Journal of the Proceedings."

A copy is on sale in New York. Price $550,00. A reprint of 1810, can be had for $10.

COMMODORE JOHN BARRY AND THE SHIP ALLIANCE.

The Alliance ship—named so in honor of the treaty of alliance concluded with France was launched in the spring of 1778. As a compliment to the French it was deemed proper to appoint a Frenchman, Pierre Landais, her Captain. She sailed from Boston in January 1779 and went to France. It was there said there was "not a more perfect piece of naval architecture in Europe."

Landais proved to be incompetent. Indeed from the record of some of his actions, such as firing into the Bon Homme Richard, under John Paul Jones, when she was engaged in battle with *The Serapis*, it came to be believed he was insane.

For "unofficial and unseamanlike conduct" in disobeying Capt. Paul Jones he was court martialed and suspended but restored by Arthur Lee. He then took the Alliance to Boston in June 1780. He was dismissed by Congress and the Command in Nov. 1780 given to Captain John Barry.

Captain Landais was a Catholic. He died in New York in 1818.

A monument in old St. Patrick's Cathedral grave yard bearing the inscription: "To the memory of Pierre de Landais formerly rear Admiral in the service of the United States who disappeared in June 1818, age 87." (U. Service, July 1892 p45) was erected but in 1830 it too had "disappeared."

"THE ALLIANCE was the favorite ship of the Navy and Nation during the Revolution. She was a beautiful and an exceedingly fast ship."

The following is CAPTAIN BARRY'S report of his voyage to France and return to Boston. These documents have been obtained from the Government archives at Washington and are now for the first time made public.

Alliance Frigate Boston Harbour,

6th June 1781.

Gentlemen,

I have the pleasure to inform you of my arrival in Boston after a passage of sixty nine days from Port L'Orient which place I arrived at after capturing a small Privateer of ten guns and thirty men and retaking her prize a Venician; the latter I relieved but the former I took to L'Orient with one where I sold her and distributed the money amongst my officers and crew which pleased them very much as it was more than they ever received for the Alliance before.

On my arrival in L'Orient I was left destitute of any person to consult with, as Col. Laurens soon left me, however I soon found there was a ship called the Marquis de la Fayette loading with Continental stores mounting twenty six eighteen pounders and fourteen six pounders whom I was informed was ordered to join the Fleet at Brest to go with them to America. In that case I was determined to clean the ship and to comply with my orders to cruise, but finding the Captain dilatory and losing his convoy from L'Orient to Brest and from thence to America I tho't it my duty to convoy her safe to Philadelphia if possible, I then gave him orders to get himself in readiness while I with my officers did every thing in our power to get the Alliance in the best order possible, as soon as he was ready we sailed on the 30th day of March from L'Orient with a fair wind.

On the next day we discovered a conspiracy on board, the ring leaders we confined and have brought them in here in irons. Unhappily for us we had no seamen on board but the affected ones, and but few of them. I believe a ship never put to sea in a worse condition as to seamen.

On the 2nd April we fell in with the Privateer Mars of twenty twelve pounders, two sixes and one hundred and twelve men, and the Privateer Minerva of ten guns and fifty five men which we captured; the former (after taking out her prisoners) we put a prize master and a number of men on board; the latter the Marquis mann'd, both of which I ordered for Philadelphia one of which has since arrived here. The other I suppose went to France.

We had continual gales of wind on our passage one in particular in the latitude of 40°-3 and longitude 36. We first split our fore topsail and then handed it. About 7 o'clock in the morning on the 25th April

(the Marquis close by us) we split our foresail and soon after our fore-stay sail which deprived us of any head sail, the Marquis being then under her foresail she soon shot ahead of us out of sight, and to our mortification we could never see her afterwards altho' we did all our endeavores, standing backwards and forewards looking after. her.

On the 2nd May in latitute 41° 37 N and longitude 43-we fell in with a brig and snow loaded with sugars from Jamaica which we captured and in case of separation were ordered for Philadelphia, which was the case a short time afterwards in a hard gale of wind.

On the 16th May in latitude 36° 57 N. and longitude 53—in a severe gale of wind attended with thunder and lightning one of which claps cut our main top mast in two and knocked down twelve or fifteen men on deck some of which it burnt some of their skin off but I thank God all of them have done will since.

I forgot to mention that in one of the gales we discovered the foremast very badly sprung, we immediately fixed it in the best manner possible which rendered us incapable of carrying much sail.

On the 19th May in latitude 38° 13′ N. and 55 of longitude we fell in with two ships, took them to be homeward bound merchantmen, but being so poorly mann'd we were not in a condition to take them, therefore did not speak them.

On the 28th May in latitude 40° 34′ N. and longitude 63 1—we fell in with two his Britannic Majesties Sloops of War the Atalanta and Trepassey the former Commanded by Captain Edwards, the latter by Captain Symth, that was killed in the engagement, who bore down upon us and after a smart action we had five men killed and twenty two wounded, three of which have died of their wounds since, I am amongst the wounded, the occasion of my wound was a large grape shot which lodged in my left shoulder, which was soon after cut out by the surgeon, I am flattered by him that I shall be fit for duty before the ship will be ready to sail and I am of the same opinion as the ship is shattered in a most shocking manner and wants new masts, yards, sail and rigging, soon after the sloops of war struck I tho't it most prudent to throw all the Trepassey's guns overboard and take away all her military stores and to fit her out as a cartel and to send all the prisoners I had on board with them I had that day taken, for Newfoundland, which the Captain of the Atalanta assured me should I be regularly exchanged, only keeping on board the Captain of the Atalanta,

the Purser, Doctor and wounded; and the Senior officer of the Trepassey with a few others. As the Atalanta was the largest vessel and copper bottomed I got jury-masts upon her (she being dismasted in the action) and ordered her to Boston which I tho't the nearest and safest Port, we being at that time in a shattered condition very foul and hardly men enough to work our ship I tho't it most prudent to make the nearest port we could, hoping it will meet with your honorable approbation; I cannot help mentioning one particular circumstance respecting a quantity of copper and nails fit for sheathing ships which has laid in the hands of the Continental agents and Navy board for these three years. Whether it was sent for any other purpose or not I cannot tell, but I am sure it is fit for nothing else. It will not cost so much to put it on the ship as it will to clean her; if you would order the Alliance to be sheathed with it you may keep her the whole war, if not you may be assured that when ever she is catched at sea foul that you will loose her.

I have given you a short sketch of my operations from the time I sailed from Boston until the present time which I hope will meet with your approbation, your attention in particular to sheathing the ship with copper will render an essential service to the Country and much oblige,

Your Most obedient and very humble Serv't.

JOHN BARRY.

P. S. I hear the Snow with sugars is in a safe Port to the eastward and expect the Atalanta in every hour.

[Endorsed]. Capt. Barry's letter of 6th June 1781 to the Board of Admiralty—1 enclosure.

Thursday the 12th of May lost sight of the Brig and Snow in the latitude of 39° 8 longitude 55° 18 West, heavy gales of wind and thunder and lightning. 17th of May lightning struck our main topmast and shivered him from Cross trees to Cap, sprung our foremast very badly, the lightning burnt one man and knocked down, several, in the latlitude 38° 57 longitude 52° 46 West.

29th of May fell in with two English sloops of war one a ship mounting 16 carriage guns and 120 men Capt. Edwards, the other a brig of 14 carriage guns and 60 or 70 men Capt. Smith, the ship called Atalanta, the brig called the Trepassey; they engaged us within pistol shot 3 hours when they struck to us, we were very much shattered in our rigging, spars, and sails no part of our ship escaped the fury of their shot we had 5 men killed and 18 or 20 wounded among the dangerous wounded was Mr. Prichard, who was shot with a 6 pound shot, him with some more has since died of their wounds, the ship and brig in a very shattered condition the ships main mast went over the side next morring, the ship had 5 men killed and 15 wounded, by their account, the brig had 6 men killed the Capt. included, and 12 or 15 wounded, fitted out the brig as a cartel as soon as possible and hove her guns over board sent between 2 or 300 men on board and dispatched her the 31st of May, 1781, latitude 41° 10′ longitude 62° 13. June 1st parted company with the Atalanta bound for Boston, Lieut. Welsh on board of her.

Gentlemen for more particulars you will please to have recourse to the Log book.

N. B. Latitude 45° 6, longitude 12° 43, West, when we took the 2 Privateer brigs.

To the Honorable Navy Board Eastern Department. June 6th.

Gentlemen,

For sufficient reasons ,as per Log we were obliged to cut our cable to get under way from Nantasket road on the 11th of February. Nothing remarkable till the 16th instant where we fell in with, in the night, large fields of ice and blowing very hard, we continued in the ice about 12 hours the ship labouring very much we received considerable damage in latitude 45° 03, N. longitude 55° 03 West, on the 4th day of March 47° 31, D. R. longitude 4, 27 we fell in with and took a Privateer schooner from Glasgow mounting 10 carriage guns, called the Alert. Francis Russell Commander, sent Mr. Nichl. Garden, Prize master who arrived safe in L'Orient, Friday the 9th of March.

Saturday we came to anchor at Port Louis, Friday the 30th of March we slipt our moorings and got under way in company with the ship Marquis de la Fayette. 31st of March we found out a number of men who had conspired to take the ship from us to carry her into England and punished them in such a manner as made them confess the crime laid to their charge. Monday 2nd of April we fell in with and took 2 Privateer brigs from Guernsy one was the Mars of 20, 12 pound and 2, 6 pound and 12, 4 pound cannons, John Prero Commander, the other was the Minerva of 8, 4 pound cannon and 55 men John Lecost Commander, the first brig manned by us Lieut. Fletcher Prize master, the Minerva manned by the Marquis. 19th instant lost sight of both brigs. 26th instant lost sight of the Marquis in a gale of wind and May the 2nd and 3rd took a brig and a snow from Jamaica bound to Bristol in the latitude of 41, 30, longitude 41, 10, West, laden with sugar.

REV. JOHN THAYER "TO ARRIVE AT BOSTON IN THE CHARACTER OF A POPISH BISHOP."

THE ANNEXED ARTICLE IS TAKEN FROM THE FREEMAN'S JOURNAL OF PHILADELPHIA, SEPTEMBER 24TH 1788.

Portsmouth, September 4th 1788.

We are informed on good authority, that Mr. John Thayer a Protestant Minister of the Puritan sect. in Boston, but who publicly embraced the Roman Catholic Religion at Rome, on the 25th day of May 1783, is shortly expected to arrive at Boston, in the character of a Popish Bishop. He has been offered a handsome living as Minister to a chapel in France, but he declined it, prefering (as he says) poverty, and visiting his relations and countrymen, hoping to convince them, 'that as there is but one faith, and one baptism, so there is but one church,' which has been preserved from the days of Jesus Christ; and that we ought to obey her, under pain of being regarded as heathen, and risking our salvation, by being separated from Christ and the Church he has promised to be with unto the end of the world. He is become very near the Pope, and all the ecclesiastics of the see of Rome. He has visited Madam Louisa, (Aunt of the present King of France, who was the darling daughter of Louis XV, but has now become a nun of the order of the Carmelites,) and will return to his country, with all the prayers and benedictions of the church of Rome.

The history of America never produced an instance of the kind before —his reception will no doubt be becoming a country to elevating and protecting all religions. He exults much in the surprising revolution in America, and predicts that it will be followed by a much happier revolution in the order of grace.

However the Rev. Mr. Thayer may flatter himself with success in proselyting his American brethern to what he calls the true faith, we may venture to predict that the number of his converts here, will not in any measure compare for the very great trouble he has taken to qualify himself for so important a mission! The very simple methods which induced him to apostasize from the religion of his country, will prove but feeble, very feeble arguments to induce his brethern to follow his example.

BISHOP KENRICK AND THE TRUSTEES OF ST. MARY'S---

PHILADELPHIA 1831.

ADDRESS TO THE PEW HOLDERS, APRIL 2D 1831.

FROM PRINTED CIRCULAR.

April 2nd 1831.

To the Pew holders of St. Mary's Church.

MY FELLOW CATHOLICS:

The evil spirit which has haunted St. Mary's Church for years still continues to trouble it.

The men whom you have elected to superintend the temporal concerns of your church have forfeited your confidence. Those gentlemen have put your Bishop, and clergy on a footing lower than that of the mere daily hireling—not considering them as those who announce to you the glad tidings of good things,—not as the ambassadors of Christ in Christ's stead—not as those who administer, to you the bread of life and whose anxiety and perseverence for the salvation of your souls, command your esteem and veneration—but have treated them as were menial servants, opening an account with them of Dr. and Cr. (in proportion to services rendered) as if the salvation of your souls was made Dr. to dollars and cents. A few weeks back your zealous and indefatigable Bishop was under the painful necessity of stating to you the treatment he had received from those gentlemen. They well knew that it is your desire that your clergy should live respectable and be respected:—have they in their conduct towards your Bishop accorded with your wishes?

Have they yet taken a step to comply with the wishes of every good Catholic. No, on the contrary they are now concerting measures to secure their own election, for another year with a determination to adhere to their favorite theory viz: the right of accepting or the rejecting of any appointments, your Bishop may deem most suitable and most conducive to the salvation of your souls. Many have already objected to his right of announcing himself to you as your director, and instructor in the ways of salvation, although he has declared in the presence of you all that he was ready to spend and be spent for you. You are called upon then in the name

of all that is near and dear to you, to come forward on the day of election (on Tuesday morning next) at (10 o'clock), and give your suffrages to men who will duly respect your clergy and thereby promote the welfare of religion and restore peace and harmony to our long distracted congregation.

The following named gentlemen are proposed as Trustees for the ensuing year and the enclosed ticket respectfully submitted to you for consideration, and support.

TICKET.

JOSEPH DUGAN,	JOHN KEATING,
JOHN J. BORIE,	MARK ANTONY FRENAYE,
LEWIS RYAN,	JOSEPH SNYDER, Senior.
CHARLES JOHNSON, Senior.	PATRICK HAYES.

Preamble to a paper to be signed by the Pew holders of St. Mary's Church viz:

We the undersigned Pew holders of St. Mary's Church in the City of Philadelphia, being anxious to regain the consolations of our holy religion, whereof we have been deprived in consequence of the interference of the lay-Trustees in pastoral appointments and to secure permanently the harmony of the congregation with, the Bishop and clergy do in accordance with the Catholic doctrine and discipline formally and explicitly disclaim all right in the congregation, in their representatives the lay-Trustees of interfering directly or indirectly in the spiritual concerns of the congregation, and particularly in the appointment, dismissal or rejection of Pastors which we acknowledge to belong exclusively to the Bishop of Philadelphia or Ecclesiastical superior, duly invested with Episcopal jurisdiction, and for the government of the Diocese of Philadelphia.

We therefore particularly request the lay-Trustees to subscribe in our name the declaration to this effect proposed to them by the Rt. Rev. Doctor Kenrick and to respect fully all the rights secured to the Pastors, by the charter.

[Endorsed.] "Preamble to a paper signed by the Pew holders of St. Mary's Church, 1831."

The Subscribers Trustees of St. Mary's Church acknowledge, The Right Rev. Bishop Kenrick, Pastor of St. Mary's. They will make in future as they have always done adequate previous, for the clergymen of the church. They disclaim any right to appoint or remove pastors to which they never laid claim, they accompany these declarations with a explicit assertion of the right of the congregation to have due attention paid to the just, rational and liberal pledge solemnly given by the convention of Bishops held at Baltimore, October 17th, 1829, a due attention to which in times past, would have prevented much dissatisfaction that has prevailed in this congregation. The pledge is as follows:

It is our duty as it is our disposition, so to exercise that power which resides in us, in making or changing the appointments of your Pastors, as to meet, not only your wants, but your wishes, so far as our conscientious convictions and the just desires and expectations of meritorious Priests will permit.

A due attention to this declaration which guards equally the rights of the Episcopacy and those of the laity can hardly fail to secure uninterupted harmony so very desirable to all.

[Endorsed.] A copy of the within was sent by Mr. M. Carey, to the Rt. Rev. Dr. Kenrick, April 26th, 1831.

PETITION OF THE CATHOLICS OF SAINT AUGUSTINE. EAST FLORIDA, TO THE PRESIDENT AND CONGRESS OF THE UNITED STATES FOR THE RESTITUTION OF THEIR CHURCH PROPERTY.

HONORABLE GENTLEMEN,

Your petitioners humbly request to be allowed to respectfully state.

That by the 5th article of the treaty of friendship between Spain and the United States, in the year of 1819 are secured the Catholics of Florida, civil liberty and all their religious privileges which are not in opposition to the laws of the republic.

That previous to the cession your petitioners held as their own property, as they are now able to prove by the evidence of good titles their parochial church with all its dependencies, the school house and the graveyard, the Bishop's house, the Church de Nuestra Senora de la leche, and the Convent of St. Francis.

That no one could pretend ignorance or mistake about the lawfulness of their claims and that however your petitioners have been unfairly deprived of the dominion of their very parochial church by an act of Congress in the year 1827 who gave them only a conditional and precarious use of it, that the territorial government past a law, by which an increase to a very limited amount of their church property was thereby taken from the Catholic congregation and confiscated in favor of the said Territory.

That the lot of the Bishop's house has been contrary to all law given to the Episcopal congregation of this city.

That the site of Church of Our Lady of the Milk was given on a simple application to a Protestant, William G. Davis, of this city.

That the United States has to justify their iniquitous distribution though warned by the Public opinion of their crime, have made of St. Francis Convent Barracks, which they claim as their own against all principles of justice.

That in consequence of their church property being taken from them, the Catholics of this place are generally more indigent than others and less able to assist themselves.

Your petitioners beg the permission to call the attention of your honorable body to the fact that the situation of this congregation is so much the more felt that formerly they were in possession of abundant means, not only for providing for the religious wants of the people, but for all the purposes of education, the Friars taught their Fathers and after in consequence of his occupying the Convent for the time being, the King of Spain always kept a free school at St. Augustine and supplied the church with whatever it stood in need of, then the poor, the widow and the orphan looked on the Pastor for relief, whilst to-day the Pastor is reduced to the sad emergency of calling on them for his scanty support.

Your petitioners state most respectfully yet in the most explicit terms that they can view this spoliation of their church property in no other light than a lawless attempt at their liberty as free citizens of the United States and a violation of the solemn treaty of 1819 by which the two grand nations pledged their honor and their faith as a security for the religious privileges of Catholics.

They therefore most earnestly yet respectfully pray that your honorable body will do justice to the Catholics of St. Augustine and pass such laws as shall cause immediate and ample restitution to be made of their church property as the strict justice of their cause demands for the purposes of their religion, the maintenance of the poor, and the education of their children.

Copied from document sent Dr. Shea by Bishop Moore. It bore no date, no signature.

From the Shea Collection. Riggs Library, Georgetown College.

THE BONES AND ASHES OF THE MARTYRED RECOLLECT, FATHER CONSTANTIN DELHALLE, WHO WAS THE FOUNDER AND FIRST PASTOR OF ST. ANNE'S CHURCH, DETROIT.

The founding of Ste. Anne of Detroit, the mother church of the Western States, occurred on the festival of this Saint July 26th 1701.

A few days before this notable event in the history of American civilization had taken place, Antoine de la Mothe Cadillac, with the sanction of Louis XIV., after accomplishing his perilous and romantic enterprise in leading an expedition of 50 soldiers and as many Frenchmen from Trois Riviéres, had landed on the north shore of the détroit du Lac Erie and had raised the lilied standard of France over the site of Fort Pontchartrain, which was to be the nucleus of the French colony and post of Detroit. The primitive little church dedicated to the mother of the Blessed Virgin, which was built of squared timbers, laid one over the other, like in mason work, was, with the small presbytery, within the enclosure of the post and adjoining the house of the commandant.

With Cadillac's expedition there came 2 priests, one of whom was the eminent Jesuit, Father Francis Vaillant de Gueslis, usually referred to as Father Vaillant, a veteran missionary among the Mohawks of New York.

He was appointed on account of his proficiency in Indian dialects, and assigned to missionary work among the Indians, who were expected to be colonized in the vicinity of the post. The other priest was, the Rev. Father Nicolas Benoit Constantin Delhalle, Recollect monk, with the commission of chaplain of the post, and the appointed pastor of its French constituency.

Father Delhalle was called by the Indians "Robe Gris," on account of the color of his habit; the Jesuits' habits being black. "Robe Noir," or "Black Gown," was the name originally given these missionaries, which still appertains to them among the American red men. Father Vaillant was, however, promptly recalled by the Father Superior of his order, and soon after his arrival at Detroit, he returned to Quebec.

There remained then at Detroit, Father Delhalle, chaplain of Fort Pontchartrain, and first pastor of the first church of Ste. Anne; as the parochial register of this church, on file, in its archives at the present day, will testify, by the official entries of baptisms, which are in the handwriting of Father Delhalle, and which are signed by him, and attested by the sponsors and parents interested.

The earliest of these entries extant is in 1704, the record from 1701–3 having been destroyed by fire.

Through the influence of Cadillac, considerable numbers of the Hurons, the Ottawas, the Miamis, the Pottawotomis, and of other nations, abandoned their ancient homes on the shores of the lakes and rivers above and below the post of Detroit, and came to settle in its vicinity, as Indian colonists.

Cadillac assigned each nation territory for their new homes in separate localities, where they built their forts and cantons.

The aggregate Indian population in 1702 *exceeded* 2,000 souls.

The presence of so large a number of Indians of different nations, was not without danger. But the French commandant, Cadillac, had great influence over them, while the most rigid discipline was maintained in Fort Pontchartrain.

The gates of the fort were well guarded at all hours during the day, and closed at night fall; while an armed patrol marched around the palisaded interior of the post.

During the initial years of the colony, occasional Indian quarrels had occurred, but these had been promptly suppressed by Cadillac.

In 1703, the primitive church of Ste. Anne, together with Father Delhalle's house, and other buildings, were destroyed by fire.

The second church of Ste. Anne, but on a larger scale, with a small presbytry, was then built. During 1705–6, Cadillac was detained by adverse influence at Quebec, and during the summer of the latter year, a hostile party of Ottawas, came down from Michilimackinac, ostensibly to attack the friendly Miamis, but in reality with the intention to massacre the French and plunder the post. These hostiles found the French with their Indian allies too strong to overcome; Father Delhalle, while endeavoring to prevent the shedding of more blood between the Miamis and Ottawas, was killed by a bullet fired by one of the latter Indians. He was buried in the habit he wore, in the second church of Ste. Anne. The hostiles, after doing some damage, and killing several Miamis, were forced to retire.

The colony of Detroit had been opposed, not only in Canada, but also at the French court, while its founder, Cadillac, was persecuted by the monopolists of the fur-trade and annoyed by litigation, which detained him for over a year at Quebec. He triumphed, through the influence of Count de Pontchartrain, and he returned to Detroit, with absolute power, bringing with him additional colonists, and cargoes of seed-grain and other necessities.

The second Ste. Anne, being too small for the accommodation of the increased population, was taken down; the third church and presbytery—on a larger scale was then built. The remains of the martyred Delhalle were translated from the second to the new church, and buried under the altar; this was in 1709.

In 1710, Cadillac was appointed governor of Louisiana and departed from the post and colony which he had founded.

He was succeeded by Monsieur De la Forét an officer of distinction, but who did not reach the post until 1712, and in the meantime the Sieur Dubuission was in temporary command. In 1712, the Mascoutins and Outagamis, from Lakes Michigan and Huron, instigated by English emissaries, invaded the post of Detroit, but were finally defeated with considerable loss. During the investment of these hostile tribes it was found advisable, for strategic reasons, to destroy the third church of Ste. Anne, but the remains of Father Delhalle were not disturbed.

The succession of the first pastorate of Ste. Anne's was as follows during a half century:

1706—8	Father	Dominic de la Marche,
1709—15	"	Cherubin Deniau,
1715—18	"	Hyacinth Pelfréne,
1718—22	"	Anthony Delino,
1722—35	"	Bonaventure Léonard,
1735—38	"	Prisque Daniel,
1738—39	"	Francis La Morinie,
1739—54	"	Bonaventure Léonard, again.

These were all distinguished Recollect priests from Quebec.

Father Deniau built the fourth church of Ste. Anne, which, with its cemetery, was located on Ste. Anne street, within the palisade defensive line of the post.

Father Bonaventure Léonard, who succeeded Father Delino in 1722, found the fourth church too small; he enlarged it and built a new presbytery.

During the 32 years of his pastorate in Ste. Anne's, his charity, his great piety. and his zeal, gained for him the love and esteem of the French race on both sides of the strait, by whom he was familiarly called "Pére Bon," a short name for Pére Bonaventure. Anong the Indian nations in the vicinity, Christian and Pagan alike, the "Robe Gris," which was the only name he was known by among the children of the forest, during a third of a century, was loved and esteemed; he was their friend, their adviser, and their almoner in case of need, and he was moreover a proficient in their respective languages.

When the fourth Ste. Anne had been enlarged, Father Léonard had the remains of Father Delhalle translated to a tomb prepared under the altar. The *proces verbal*, written in the parochial register at the time, which is now in the archives of this ancient parish, reads as follows; it is in the hand-writing of Father Lèonard:

"L'an de Notre Seigneur, 1723, le 13 me jour de Mai, a la réquisition du Reverend Pére Bonaventure, Récolet Missionaire du post du Detroit, nous sousignées, déclarons nous etre transportées, sur le terrain ou etait cidevant l'église dans lequel a été inhumé, feu le Reverend Père Constantin Delhalle, Récolet, faisant les fonctions du Missionaire du dit poste, ou aprés avoir examinè le lieu ou pouvait etre son corps, suivant l'avis que nous en avait donné, le Père Bonaventure avait engagé deux hommes pour faire l'ouverture de la terre, lesquels trouverent dans la journée, le cercueil du dit Reverend Père, lequel a été reconnu etre son corps par les marques que chacun a vue, que sont; calotte, plusieurs morceaux d' etoffe de son habit, de son calice de crin, bien distinqué; apres leurs examen, le dit Reverend Père Bonaventure fit enlever son corps, le porter a l'église.

En foi de quoi nous assurons a qiu l'appartiendra notre attestation véritable.

Fait au Poste du Detroit le 14 Mai 1723.

Henri Campau, Hubert Lacrox, Charles Chéne,
Xavier Raquetutiade, Léonard-Bonaventure."

It will be noticed in the proces verbal, signed by these 4 French gentlemen, that the calotte, or priestly cap, the fragments of his habit, and the penitential hair shirt, which he wore next his person, and which had remained intact, were the distinguishing marks indentifying the mortal remains of Detroit's apostolic pioneer pastor of Ste. Anne, whose life had been sacrificed in the cause of humanity.

"Pere Bon," appreciating the value of a martyr's bones, had them translated, as stated from the place of their unmarked sepulture, to the interior of the altar, upon which the Holy Sacrifice would be offered each day. But the *hair cloth shirt* worn by Father Delhalle, by the rule of his order, a never ending penitential discipline, may probably suggest to some of your readers in the sacerdotal profession, what manner of men the Recollect monks were, who, for nearly a century, officiated in Detroit as pastors of Ste. Anne.

The successsor of "Pere Bon," was the Recollect, Father Simplicius Boequet, 1754—1782, who, under the see of Quebec, exercised vicarial functions over the territory extending from the head waters of Lake Erie to the head waters of Lake Superior; and who fills a prominent place in the history of the Church in Detroit during the colonial period. Two generations of French Catholics had been born on the soil of Detroit and vicinity, when Father Boequet succeeded to the pastorate of Ste. Anne; these were of the original stock of colonists. But the increase of the population of Detroit by immigrants from Canada had been so large and so continuous, that the fourth Ste. Anne, although it had been enlarged by "Pere Bon," was inadequate, as a parish church, for its large constituency.

Father Boequet, therefore, built the fifth church of Ste. Anne, and enlarged the presbytery, the schools, and the cemetery.

The location of this parochial plant was also on Ste Anne Street, and the precise spot is on the north side of Jefferson Avenue, between Griswold and Shelly Streets, as outlined in the maps of the City of Detroit, as reconstructed, after the fire of 1805, which consumed the colonial city.

We are unable to state whether the fifth church was of frame or of stone; it was however spacious, considering the times, of which there is abundant proof by the *cadre* of its, pews, whose respective numbers are recorded each year in the parochial register of the church, together with the names of the pew-holders, and the annual rent they paid. When this church was completed, it was consecrated with much pomp and ceremony by

Right Rev. Henry, Mary du Breuil de Pont-Briand, sixth Bishop of Quebec, on the 16th day of March 1755. The constituency of the parish of Ste. Anne, including only those living on the strait, 4 miles above and 4 miles below the church, exceeded 2500 souls.

Father Boequet, like his predecessors, revered the memory of the founder of the first Catholic church in Detroit.

After he had prepared his parishioners, and had those needing the rite, confirmed by Bishop de Pont Briand, and when the paschal functions and the solemnities of the eclesiastical season had been completed, he wrote the entry in the parochial register of which the following translation is a summary.

"July 13, 1755, We Simplicius Boequet, Franciscan priest, fulfilling the sacred functions of chaplain of the fort at Detroit, and rector of Ste. Anne's parish, in the name of King Louis, have translated from the old church to the new one, the remains of our venerable predecessor, Father Constantin Delhalle, Franciscan missionary who was killed by the Indians in 1706, while in the performance of his sacred duties, and have deposited them temporarily under the altar, until the completion thereof, when we shall give them final sepulture as becomes his memory and the miracles wrought throught his intercession."

The pastorate of the Very Reverend Father Boequet, ended in 1782. He was the last of the line in regular succession from 1701—of the venerable Recollect monks who officiated as pastors of Ste. Anne. He was succeeded by Vicar General John Francis Hubert, who became 9th Bishop of Quebec —1788—1797; his successors at Detroit were, Vicars General Louis Payet —1785–6 and Pierre Frichette—1786–1796, last of the illustrious pastors at Detroit under the see of Quebec.

The American hierarchical regime under Bishop Carroll, commenced in 1796 with the Sulpitian, the Very Rev. Michael Levadoux, 1796–1798— who was succeeded by the Very Rev. Gabriel Richard, 1798—1832. In the great fire which destroyed the old colonial city of Detroit on June 11, 1805, the fifth church of Ste. Anne was entirely consumed; all that was left of the mortal remains of Father Delhalle who had been slain a century before were reduced to ashes.

RICHARD R. ELLIOTT.

BISHOP DAVID'S ACCOUNT OF HIS APPOINTMENT AS BISHOP OF BARDSTOWN AND OF BISHOP FLAGET'S RESIGNATION AND ASSUMPTION OF THE SEE.

Nazareth, Jan. 16th 1833.

I received your dear favor by Rev. Mr. Evremond, my dear Mary Magdalen, and to my great sorrow I have mislaid it where I cannot find it. You will not being surprised at this, any more than at my long delay in answering you, when you know what frigntful storm has passed over my head since that time. I say *passed*; for thanks be to God, it is passed and I hope, never to return any more. My good Bishop Flaget had taken into his mind to resign his Bishoprick, which by right then devolved on me, contented to designate for me a coadjutor, which he thought a sufficient help for my old age and numerous infirmities. His abdication was accepted at Rome and every dispatch sent to me from that centre of Ecclesiastical authority to constitute me Bishop of Bardstown, indults, faculties, Bulls for my coadjutor &c. Nothing was wanting to make the burthen completely overwheling.

To express you what I felt would be in vain. I shed more tears during three days than I have since I came to Kentucky. It was a profound affliction, mixed with astonishment at the step of that good Bishop in whom his humility and the desire of a retired life had cause to forget all the sentiments of friendship and gratitude for one who had faithfully served him during 22 years. He was all this time absent on a visitation of a part of

his Diocese, showing his infirmity by a journey of several hundred miles on horseback. The Bp. of St. Louis met him at Vincennes and persuaded him to accompy him to his own city and St. Genevieve, &c. This was a trait of a merciful Providence in my behalf. My letter of sorrow, lamentation and complaint, at what he had done, reached him at St. Genevieve, and was read by my true generous friend Bp. Rosati. I desired Bp. Flaget to bring him along with him to Bardstown, to consecrate as I thought there my Coadjutor. But Providence had other views and Bp. Rosati did not much contemplate that consecration. He had already expressed his surprise to Bp Flaget, and began to press him to retrace his steps. This was happily affected at Nazareth. We all three Bishops offered Mass on St. John's day to obtain the light of God by the intercession of that beloved Disciple of our Lord. After it we met and together in private, and found our good prelate willing to resume his charge, provided a coadjutor would be given him without delay, which will be effected. Then we all wrote to Rome, I to implore the Mercy of the Holy Father and his ratification of what we had done, and entreat also the Cardinal Prefect to support my petition. Bp. Rosati to the said Cardinal to expose in a very energetic and eloquent letter, the cogent reasons of restoring things as they were; and Bp. Flaget to express his assent to the measure.

Our letters are gone to the See of Peter, and I hope I will obtain the favor of living in solitude, peace and retirement in any cottage of Naz. without any other title than that of Superior of Nazareth, at liberty now to make my more immediate preparation for the great journey to eternity. Only I am obliged to retain, till letters come from Rome, the title of Bishop of Bardstown, which is no great burthen, for I have already bestowed on

my dear Bishop, the whole administrative powers, which he has immediately begun to exercise. Join me in giving thanks to God for this happy event, my dear Magdalen, and beg your good Mother and fervent Sisters to do the same, and while they admire with me the profound humility and eminent sanctity of Bp. Flaget, which appears as much in his reassumption as in his abdication, let them pray for us both, that we may continue to serve the Church of God, each according to his station.

Jan. 21.

By Rev. F. Evremond and read it over with a new pleasure.

(2.) Rev. Mr. Evremond faithfully remitted to me the precious relic you sent me, for which receive the expression of my gratitude, not only for this but for the constant testimonies of your unabated friendship for one who has had the good fortune of being once instrumental in doing some good to your precious soul.

I wished to write a great deal more, but a pressure of unanswered letters obliged me to conclude by assuring you of the sincere and lasting affection with which I remain,

Your ever devoted Father,

† JOHN B. M. Bp. of Bardstown.

My kind and respectful compliments to your worthy Mother, and to all your fervent Community whose prayers I earnestly solicit.

Bardstown, Ky. Jan. 28.

Addressed Mary Magdalen Neale,

Georgetown, D. C.

From the original in Bishops' Memorial Hall, Notre Dame, Ind.

EXTRACT FROM A LETTER FROM JOHN CARROLL AFTERWARDS ARCHBISHOP OF BALTIMORE TO HIS BROTHER DANIEL CARROLL OF UPPER MARLBORO, 1764.

DEAR BROTHER:

Upon notice that our Cousin, Charles Carroll, is upon the point of setting out from London, I cannot fail profitting by this opportunity, though upon a supposition that he would have sailed last month I inclosed a letter to you dated the end of March which I hope he has forwarded as I directed him to do. You will easily conceive I am under a good deal of uneasiness when I tell you I have not heard from Maryland for above this twelvemonth and I should be at a loss to know whether my friends there, were alive or dead if my Uncle's letter had not mentioned them. I am sorry that the return of peace which I hoped would greatly facilitate our correspondence has not hitherto afforded me that advantage. My uncle is advised by his daughters that you design to Europe this year and to see us in Flanders. If this prove true I shall derive abundant compensation from the pleasure of your conversation. My uncle boards with the English nuns of this town and his conduct gives as general satisfaction as his company does entertainment. It will not be necessary for me to write this time separately to our Dearest Mother as this will be delivered into her hands if you are out of the country and if not will communicate with her.

My Uncle desires his love to you all and especially to our Dearest Mother whose blessing I ask for myself and whom I hope this may find well. Let my sisters know I always bear them in mind. Assure Messrs Brent of my love and other friends of my best well wishes. not forgetting above all my uncle John Darnal. I know not if you next will find me at Liege as I am uncertain what destination I may have, after having finished my course of Philosophy which will be now in two months. But at all events

forward your letters to Mr. Poyntz with Mr. Wright Banker in Henriette Street, Covent Garden and they will reach me. I am at a loss for want of letters from you who to apply to for money this year. Write as soon as possible and believe me to be,

Dear Brother.

Your most affectionate Brother,

JOHN CARROLL.

Liege, May 24, 1764.

Addressed to Mr. Daniel Carroll at Upper Marlboro Potomac River, Maryland.

The writer was 29 years of age at the date of foregoing having been born at Upper Marlboro, Jan. 8, 1735.

He was ordained priest in 1769, became a professed Father in 1771. He died first Archb. of Balt. 1815.

{ Riggs Library, Georgetown College, D. C. }

RELIC OF THE FIRST CATHOLIC CHAPEL IN WASHINGTON, D. C. 1806.

From *Catholic Mirror*, July 13, 1889.

It is not generally known that St. Dominick's Church is in possession of a very interesting relic of the Catholic Church built in this city. In the outer wall of the Holy Name Chapel, facing the inner yard of the convent, there is inserted the corner-stone of the old Barry Chapel, which was erected by James Barry in 1806. The chapel has long ago disappeared, but the corner-stone was saved and fell into the possession of St. Dominic's Church, and was by them preserved in the manner described. The inscription upon the stone is as follows: "In the name of the blessed undivided Trinity. Amen. This first stone of a small Roman Catholic Church is laid in the city of Washington in the year of our Lord and Saviour Jesus Christ 1806, and dedicated to the B. V. M. under title of and name of 'St. Mary's.' Gloria excel. Deo. Erected by and at the charge of James Barry."

The tablet is of dark sandstone, and the lettering is of the style of a century ago.

LETTER FROM REV. J. CARROLL TO SOME CLERGYMAN IN EUROPE.

Maryland, 10th November, 1783.

DEAR SIR:

The missioners in Maryland and Pennsylvania having chosen some of their brethern to convene and deliberate on matters of general concern, we who have been thus delegated, have directed the Rev. Mr. John Lewis one of our number, and Superior, to sign in our behalf this application to you, and we chose to address ourselves to you, well knowing your active zeal, and depending on the sincerity of your endeavors to promote an interest which we have very much at heart.

You are not ignorant that in the United States our religious System has undergone a revolution, if possible more extraodinary than our political one.

In all of them free toleration is allowed to Christians of every denomination, and particularly in the States of Pennsylvania, Delaware, Maryland and Virginia, a communication of all civil rights, without distinction or diminution, is extended to those of our religion. This is a blessing and an advantage which it is our duty to preserve and improve, with the utmost prudence by demeaning ourselves on all occasions, as subjects zealous and attached to our governments, and avoiding to give any jealouses on account of any dependence on foreign jurisdictions, more than that which is essential to our religion, an acknowledgement of the Pope's Spiritual Supremacy over the whole Christian world. You know that we of the Clergy have heretofore resorted to the Vicar Apostolic of the London District for the exercise of spiritual powers; but being well acquainted with the temper of congress, of our assemblies, and the people at large, we are firmly of opinion

that we shall not be supposed to continue under such a jurisdiction whenever it becomes known to the public. You may be assured of this by the following fact. The clergy of the Church of England were heretofore subject to the bishop of London; but the umbrage taken at this dependence was so great that notwithstanding the power and prevalence of that Sect, than by withdrawing themselves, from all obedience to him.

Being therefore thus circumstanced, we think it not only advisable in us, but in a manner obligatory, to solicit the Holy See to place the episcopal powers, at least such as are most essential, in the hands of one amongst us, whose virtue, knowledge and integrity of faith shall be certified by ourselves. We shall annex to this letter such powers as we judge it absolutely necessary he should be invested with.

We might add many very cogent reasons for having amongst us a person such empowered, and for want of whom it is impossible to conceive the inconveniences happening every day. If it be possible to obtain a grant from Rome, for vesting these powers in our Superior *pro tempore*, it would be most desirable.

We shall endeavor to have you aided in this application by a recommendation if possible from our own country and the minister of France. You will know how to avail yourself of so favorable a Russian minister at Rome; and if Mr. Thorpe will be pleased to undertake the management of the business there, we will with cheerfulness and gratitude answer all expenses which he may incur in the prosecution of it. He will be the judge how and whether the answered petition ought in prudence to be presented to his Holiness: But at all events the powers therein contained are those which we wish our Superior invested with.

{ Riggs Library, Georgetown College, D. C. }

AN APPEAL FOR FUNDS TO ERECT TWO CONFESSIONALS ADJOINING HOLY TRINITY CHURCH GEORGETOWN, D. C., 1806.

To the members of the R. C. Congregation of Trinity Church, Georgetown.

The R. Catholic Congregation of Georgetown, being (thro' the mercy of God) much increased in the number of its members it becomes very inconvenient to the College to admit such members and very incommodious to the generality of the Congregation to be obliged to resort thither in order to be present at the sacrifice of the Mass during week days, as also to receive instruction and prepare themselves for holy communion by the sacrament of Penance. To obviate these difficulties it is necessary and highly advantageous to the congregation that two convenient confessionals be built adjoining the church, which at the same time may serve as proper recepticals for the Church vestments and ornaments of the altar. The pastor of the Congregation has upon his own private expense ordered the chief part of the necessary materials to be brought to the spot; this he has done to promote the work and to show that he is desirous to effect whatever may be in his power for the advantage of the Congregation. He now solicits the help of each member and of those particularly who (living in the country) may frequent Trinity Church, as more convenient to themselves and families.

It is with just reason and expectation that no person frequenting this church will withold his or her approbation of the work intended and assistance to the same, as what is here proposed and already, began is solely and ultimately intended for his or her convenience and advantage without distinction of persons.

Georgetown, March 22, 1806.

(Signed) FRANCIS NEALE,
Pastor of Trinity Church.

From the Shea Collection,
Riggs Library,
Georgetown College, D. C.

RECORD OF THE OFFICIAL EXAMINATION IN 1785 OF THE FUNERAL, BAPTISMAL AND MARRIAGE REGISTERS OF THE CHURCH OF ST. JOHN THE BAPTIST, NEW ORLEANS.

[Copies kindly supplied by Archbishop Janssens.]

At the residence of the Parish Priest of St. John the Baptist, October 4, 1785, the Reverend Father Gyrilo of Barcelona, Bishop of Traly, visiting in person the said colony of Louisiana, has examined scrupulously this book covered with parchment which contains the funeral register of the persons who died in said parish, from 1772 to the present day; he has found it in per ect order and according to the ordinances of the Council of Trent, and His Grace has ordered the present Notary to note down his remarks which are to be observed in future as a consequence of his visit.

His Grace has also decided and ordered that, in future, as may happen, if the Parish Priest or any other who shares with h'm the charge of the Parish, hears that the Priest established in the neighboring Parish is ill, he must go to assist him and administer to him the last Sacraments. If it pleases God to call him to a better life, the Priest, with the assistance of the Commander of the Post, will make the inventory of the property left by the deceased, in case he has not been able to dispose of it by will, having been unable to send for his Superior, were he a Religious. The property which is left (after being sold at auction) must be divided in three parts: the first will serve as suffrage to the soul of the deceased, the second for the maintenance of the Parish in which he died; the third will be kept in deposit, and given to the new Pastor of the Church, to be employed for the keeping in repair of the residence which he is to occupy and which is wanting in the things most necessary. This frequently happened to the Diocesan Priests of the Colony, who very often in its beginnings were deprived of all comforts and led a most uncomfortable life until only long after, when they succeeded in procuring for themselves these satisfactions. However, if after ten years, the Parish has not yet a Priest attached to it, the third part of the property will also be placed in the treasury of the Church.

Should the Priest in charge of the Parish die suddenly or while the Priest of the adjoining Parish is being summoned, then the latter will, after having given burial to the deceased, make an inventory of the property in the manner above stated. Of course, it is understood that, first of all, those debts must be paid which the deceased contracted and signed during his lifetime.

The neighboring Priest, who has been called to administer his colleague, should, in the case of the death of the latter, make the funeral without taking any payment from the property left by the deceased; for, up to the present time, the treasury of the Church has always defrayed the expenses of the tapers and other things required for the pomp of the obsequies. It is but just that the Priest should be thus rewarded, as he has contributed by his labors in filling the said treasury.

Thus has determined and ordered His Grace, on the present day of the present year, in testimony whereof I sign these presents.

DN. IGNACIO ANTO. DEMENECH,

Notary and Secretary of the Visit.

This is an exact copy of the original to be found in the Funeral Register, beginning in the year 1772.

J. B. MARTIN, S.

Parish of St. John the Baptist,

November 11, 1895.

At the residence of the Parish Priest of St. John the Baptist, December 14, 1785, the Reverend Father Cyrilo of Barcelona, Bishop of Tricaly, I, visiting in person this Colony of Louisiana belonging to His Royal Majesty, have scrupulously examined this book containing the death register of those who have been baptized in the church referred to, from October 10, 1772, to the present day, all of which I found in good order and according to the ordinances of the Council of Trent; and consequently, in my presence, the Notary and Secretary of this Visit has been ordered to impose its continuance in future, in testimony whereof I sign these presents.

DN. IGNACIO ANTO. DEMENECH,

NOTARY OF THE VISIT.

This is an exact copy of the original to be found in the Baptismal Register, beginning in the year 1772.

J. B. MARTIN, S.

Parish of St. John the Baptist,

November 11, 1895.

At the residence of the Parish Priest of St. John the Baptist, October 13, 1785, the Reverend Father Cyrilo of Barcelona, Bishop of Tricaly, visiting the said Parish of Louisiana, has examined conscienciously the book containing the acts of marriages celebrated in the above mentioned Parish, from December 20, 1775, up to the present day; and having found that they were not celebrated according to the ordinances of His Royal Majesty, has ordered that, in future, none should be celebrated which would not be under the following conditions and regulations:—First, that sons of family, having not yet attained the age of twenty-five years, should present the authorization of their Parents before contracting any betrothment and marriage; in such a way that, without these positive precautions, if any one attempts to celebrate any marriage in consequence of the engagement contracted by the parties, this will not assure the validity of the marriage.

If those who have not yet attained the age of twenty-five years are orphans, having neither Father nor Mother, they must ask the authorization of their nearest relative, and should they not have any, they must address themselves to the Commander of the Post.

Those being over twenty-five years of age, are not under these obligations, but ought to take advice from their Parents, or, should they not have any, from the Commander of the Post, before contracting marriage.

Those who wish to contract marriage should have the written consent or advice of their Parents or others in authority, and if those who are to give the said consent do not know how to write, they should have recourse to another to write it for them. This permission must precede the information which the Parish Priest should take concerning abandoned subjects, who must declare their mode of life, habits, trade or profession, and if

single; which informations must be kept in a safe place of the Parish archives. The Negroes and Mulattoes are not bound by these ordinances, unless they have some Official employment, in which case they are submitted to the same obligations as the White.

The pains inflicted on those who transgress these rules, which are taken from a Royal Decree and Ordinance, issued in the year 1779, for minors, are the loss of their paternal and maternal inheritance without other penalties herein expressed.

If those who pretend to betroth and marry are strangers and have not their Parents in this Colony, they must ask permission or advice, if under age, to the Commander of the Post. The Priest can demand for the inquiries of said requisite information, three dollars or more, according to the rights authorized by the Synod of ARANCEL. In cases where it may seem of urgent necessity, dispensation may be granted for the publication of the three bans of marriage ordered by the Council of Trent. All this has been ordained in presence of me, Notary of the Visit, by His Grace, to be strictly observed in future, in testimony whereof I sign these presents.

DN. IGNACIO ANTO DEMENCH,

NOTARY OF THE VISIT.

This is an exact copy of the original to be found in the Marriage Register, beginning in the year 1772.

J. B. MARTIN, S. etch. h,

Parish of St. John the Baptist,

November 11, 1895.

THE STATE OF RELIGION IN AMERICA.

REPORT OF BISHOP CHALLONER OF THE LONDON DISTRICT TO ROME IN 1756.

[Mss. Archives of the See of Westminster.]

BISHOP CHALLONER (UNDER THE NAME OF FISHER) TO REV. DR. STONER, CLERGY AGENT AT ROME.

SEPTEMBER 14, 1756.—As to the state of religion in our American settlements the best account I can give is: 1. There are no missioners in any of our colonies upon the continent, excepting *Mariland* and *Pensilvania*; in which the exercise of the catholick religion is in some nature tolerated. I have had different accounts as to their numbers in *Mariland* where they are the most numerous. By one account they were about 4,000 communicants; another makes them to amount to about 7,000; but perhaps the latter might design to include those in Pensylvania, where I believe there may be about 2,000. There are about 12 missioners in Mariland and 4 in Pensilvania, all of them of the Society. These also assist some few catholicks in *Virginia*, upon the borders of Mariland and in New Jersey bordering upon Pensilvania. As to the rest of the provinces upon the contenent, New England, New York, etc., if there be any straggling catholicks they can have no exercise of their religion (as no priests ever come near them) nor to judge by what appears to be the present disposition of the inhabitants are ever like to be admited amongst them 2. As to the islands, the state of religion is much worse than on the continent. The catholicks we have there are chiefly Irish; and neither people nor

priest are half so regular as the Marilandians and Pensilvanians are. In *Jamacia* there are many catholicks, and two priests in our time have made some attempt to settle there, but could not succeed. In Barbadoes there was an Irish Augustinian who apostasized. The few catholicks there have sometimes been helped from Monserrat. This latter which is one of the least of our Islands, has the greatest number of catholicks, such as they are under the care of two Irish missioners, but little or nothing is done by them with relation to the care of their negroes who are numerous. There are also some Irish catholics in the Island of *Antegoa* under the care of a Dominican, who happens to be now in town and gives us a very indifferent account of the practice of Religion amongst his countrymen there. There are also a few catholics in the Island of St. *Christophers* who helped sometimes from Monserrat. And not long ago an Irish Augustinian took out faculties here, to go and settle in Newfoundland, for the help of a number of his countrymen that were drawn thither by the fishing trade. I take no notice of the neutral French and Indians in *Acadia*, who had their priests from Canada, but have been lately translated hither upon occasion of this present war. 3. All our settlements in America have been deemed Subject in Spirituals to the ecclesiastical Superiors here, and this has been since out of mind; even I believe from the time of the first priest. I know not the origin of this, nor have ever met with the original grant. I suppose they were looked upon as appurtenances or appendices of the English Missions. And after the division of the Kingdom into four districts, the jurisdiction over the Catholicks in those Settlements has followed the London District (as they are reported by the English as part of the London diocese.) I suppose because London is the capital of the British empire, and from hence are the most frequent opportunities of a proper correspond-

ence with all those Settlements. Whether the Holy See has ordered any thing in this regard, I cannot learn. But all the missioners in those settlements do now, and have time out of mind, applied to the Vicar Apostolic here for their faculties: which is true of the padri also in *Mariland* and *Pensilvania*; at least from the time of the Breve of Innocent XII in 1696, only that used rather to ask for approbation; but now also for faculties. 4. Some have wished, considering the number of the faithful, especially in these two provinces, destitute of the sacrament of confirmation and lying at so great distance from us, that a bishop or vicar Apostolic should be appointed for them. But how far this may be judge practicable by our Superiors, I know not; especially as it may not be relished by those who have engrossed that best part of the mission to themselves, and who may, not without show of probability, object that a novelty of this kind might give offence to the governing part there, who have been a little hard upon them of late years. This with my respects you will please communicate to Mr. Larker from his and your servant in Christ.

J. FISHER.

THE SAME TO THE SAME.

October 31, 1758.

The powers for America and Sexennium are dated January 7, 1757, so there are about 4 years before they expire

THE SAME TO THE SAME.

June 11, 1762.

Your last favour was of March 9, in which you mentioned your having given in a memorial for several of the extraordinary faculties March, 4; which I suppose were then renewed, and have proceeded according by granting a dispension for Mariland; to which you know our faculties were extended of by a grant of Ben. XIV to B. Petre January 29, 1757, (tho' we had always exercised jurisdiction there before.) This extension was a sexennium, which expires next January. In the meantime I have not supposed that B. Petre's death made any alteration in this grant; but have gone on still giving faculties for those parts.

N. B.—Bishop Challoner was coadjutor with right of succession of Bishop Petre who died 22nd December 1758.

The same to the same. Nov. 23, 1762, concerning *Jamaica.*

The same to the same. Sep. 6, 1763, concerning the *West Indians Islands.*

THE SAME TO THE SAME.

March 15, 1764.

You will be pleased with my humble repects to———let (Mr. Cartill) know: 1. That the only colonies upon the continent in which we have any priests or any toleration for the catholick religion are Mariland and Pensilvania; that in the former I am told we have 16,000 Souls, one half of them communicants; in the latter 6,000 or 7,000. The missioners behave well, they are of the padri, and have faculties from hence. 2. That the state of religion in the islands is deplorable, though rather better than it has sometimes been——— 3. As to Granada and the other islands newly acquired——— 4. I hear the affair of giving a bishop to Canada goes on slowly; the person who has been pitched upon by the Canadians being opposed by the governor. If matters there were once properly settled, I wish our friends would think of charging the person to be chosen, or some

other with the title of vicar Apostolic, with the care of those other colonies; which we at this distance cannot properly assist and which are now quite deprived of the Sacrament of Confirmation.

THE SAME TO THE SAME.

Aug. 28, 1764.

(Concerning jurisdiction in the newly acquired West Indian Islands.)

THE SAME TO THE SAME.

Feb. 15, 1765.

This acknowledges your favour of December 12, as well as the two others you mention written in this country; since which the diocese you speak has also come to hand. What you add of settling 2 or 3 V. V. A. A. in that part of the world is an object that certainly deserves the attention of our friends. But I forsee the execution of it will meet with very great difficulties, especially in Mariland and Pensilvania where the padri have had so long possession and will hardly endure a pt. much less a B. of any other institute; nor indeed do I know of any one of ours that would be fond of going amongst them, nor of any one that would be proper for that station, who could be spared by us in our present circumstances.

THE SAME TO THE SAME.

May 31, 1765.

I hope our friends will not drop the project of settling some Ap. Vic. in those parts you speak of. It is morally impossible for us to have a proper superintending over places so remote. And to let so many thousand Cath. as there are in some of our northern colonies to remain entirely destitute of the sacrament of confirmation is what I am sure our friends will not suffer.

BISHOP CHALLONER TO REV. DR. STONER, CLERGY AGENT AT ROME.

Sep. 12, 1766.

We are told by the Padri that the youths they sent to Valladolia [i. e. the English College for secular priests then under the direction of the Jesuits] are coming away because they will not be debarred from passing from thence to their noviceship, as they have lately done instead of coming upon our mission. I believe I never told you how much these gentlemen were alarmed upon hearing the first rumor of a Bishop being designed for North America, and what opposition and subscription they procured from the laity there which they would have had me to have sent to Hilton (Rome) but I desired to be excused. By which I plainly see it will be no easy matter to place a bishop there, although there be so many thousands there that live and die without confirmation. The case of the Islands is still worse as they are very indifferently served with miss—s, and it is not possible for us at this vast distance to suspect or correct their faults; and with all the circumstances are such that it would scarce be possible to fix a Bish. there.

Extract from the note book of Dr. John Southcote, second son of Sir John Southcote of Mertham, Surrey. (About May 1637) in the possession of bishop of Southwark.

1627. The first mission into Newfoundland was began by Mr. Anthony Smith and Mr. Thomas Longville, priests of the Secular clergy, who put to Sea the 1 of June and landed there the 28 of July with my Lord of Baltimore.

{ Riggs Library, Georgetown College, D. C. }

FOUNDATIONS OF THE SEMINARY OF ST. SULPICE AT BALTIMORE.

(From an early Mss.)

Mgr. de St. Felix, Superior of the Seminary of St. Sulpice a Toulouse having learnt upon what was taking place in America with regard to the erection of an Episcopal See, and that Mr. Carroll was in England to receive episcopal consecration wrote on the subject to Mr. Emery. He told him that it had occurred to him that a Seminary of St. Sulpice might be established in a foreign country. He added that Providence seems to provide this occasion to secure the preservation of the company and the continuation of its functions: for the events of that period with respect to religion were more and more alarming and it was visible that there was no escape from persecution which had already begun against religion and the clergy in 1790. Mr. Emery was much pleased with the idea and communicated it to some the directors of the same seminary to whom it gave equal pleasure. Mr. Emery to whom Mr. Nagot suggested to appoint Mr. de St. Felix, Superior of the new establisment, wrote to him and desired him to take charge of the undertaking. Mr. de St. Felix through modesty and great diffidence in his talents refused. Another appointment was to be made and the choice fell on Mr. Nagot then first director of the Seminary of Paris.

As to the place of the new Seminary it was proposed by Mr. Galais Superior of the *petite communaute* of Paris to select Gallipolis whether several French families had just come; and the pope's nuncio in France Cardinal Duenami spoke of the erection of a new bishoprick at Baltimore, and persuaded him to found a Seminary in the United States.

Though Mr. Naguet was pretty well advanced in years, his zeal for the salvation of souls, induced him to embark in the noble enterprise. To

commence the work he went to London where he hoped to find Mr. Carroll and to converse with him on the design of the gentlemen of St. Sulpice and on the manner of erecting it. This journey was very prosperous. Mr. Carroll on the first proposition that was made to him blessed Providence to have furnished him the means of accomplishing the views of the Holy Father and his own. But he added that he had nothing more to offer towards the object contemplated than his good will. That the gentlemen of St. Sulpice should obliged to take upon themselves the expenses of the voyage and of the whole enterprise, but that he should place great confidence in the Providence of God whose holy will was so manifest concerning this object.

Mr. Nagot came back to Paris and Providence having furnished unexpected means for the expenses of the voyage and the commencements of the foundations of a Seminary, they wrote to Mr. Carroll that they were determined to begin the undertaking as soon as possible. Mr. Emery thought then of selecting some subjects to accompany Mr. Nagot, and aid him in so laudable a work; these latter gentlemen obeyed without delay to the wish of their Superior. Some young men of the Seminary or some friends joined them spontaneously and they were received.

Preparations having been completed pretty soon they freighted an American vessel at their own expense and embarked at St. Malo in the spring of the year. 1791. They arrived in Baltimore on the 10 July of the same year, after a pretty long but rather favourable voyage. The names of the gentlemen are: Mr. Nagot, Superior; Mr. Levadoun, late superior of the Seminary of Limoges; Mr. Tessier, late director of the Seminary of Viviers; Mr. Garnier, late director of the Seminary of Lyon; Mr. Delavan, canon of Tours; Mr. Montdésir, seminarian. Mr. Nagot lodged with the bishop and the other gentlemen in a house which had been rented for them since May, in Market Street.

They did not remain long in this house, having taken the first opportunity to purchase one more suitable out of town. I say more suitable for them and for the Seminarians, being in it as in a solitude———

They hastened to make in it a chapel on the first story where they said mass on the 20th of July. But afterwards they built another one, close to the room used for the exercises, much more decent though very small.

In both the blessed Sacrament is always kept.

On the 29th of March 1792, Messrs. Chicoinean, David and Flaget, all directors of various Seminaries of St. Sulpice, arrived with two young Students Messrs Badin and Barrel. Their destination was for Illinois but some of them remained in the Seminary of Baltimore. Mr. David left foran English mission. Messrs Lavadoux and Flaget, set out for Illinois. Mr. Chicoineau was procurator of the seminary and Mr. Badin a Seminarian ordained.

The 24th of June of the same year, Messrs Maréchal, Richard, Céquard and Matignon, arrived from France in Baltimore. Mr. Céguard, late director of the Seminary of Burges, went to Passamaquoddy for the savages near Nova Scotia. Mr. Matignon, Dr. of Sorbonne and late professor at Orléans went to Boston Mr Maréchal, priest of St. Sulpice, having received the priesthood shortly before his departure said his first mass in Baltimore. About this time, Mr. Richard, lately received Sulpitian took his departure to join Mr. Levadoux, in Illinois. All these gentlemen of St. Sulpice were destined to labour in the Seminary, but until it should be firmly established, they occupied themselves in the missions of which we have spoken. The number of Seminarians was not large; they were Messrs. Montdesir, Badin, Barrel, Floyd, (an Irishman) Smith, (a Russian) Matthew, (an American,) and some others who did not persevere.

Mr. Chicoineau went to Montreal, Mr. de Lavan had died the year before, rather suddenly; but this loss was repaired by the arrival of Mr. Flaget from Illinois. Mr. Dubourg aggregated himself to the company. These two last gentlemen with whom Mr. Babad director of the Seminary A—— united himself, founded afterwards a college in Baltimore called St. Mary's College. To perpetuate then two establishments of the college and Seminary, Mr. Dilhet, formerly director of the company, and who having arrived in America in 1798, had laboured in the missions of Detroit for the French and the Sauvages, has founded in 1806, 18 leagues from Baltimore an English and German, *Petit Seminaire* which will be a nursery of Seminarians and professors for the Seminary and College of Baltimore. He is the author of the present work and he has left things in the best state possible at the moment of his departure from America to return to France.

{ Riggs Library, Georgetown College, D. C. }

FATHER JOHN CARROLL'S ACCOUNT OF THE ESTABLISHMENT OF THE EPISCOPATE IN THE UNITED STATES---HIS STRICTURES ON REV. PATRICK SMYTH'S "INSINCERE AND DARK MANŒUVERES."

REV. JOHN CARROLL TO REV. WM. O'BRIEN.

Baltimore, May 10th, 1788.

REV. DEAR SIR,

Immediately after receiving your favor of the 30th April, I wrote to Mr. Feliechi, and hope my letter will reach him before his departure. The loss of so amiable an acquaintance must be very painful to you. I mentioned to him something concerning our views for an Episcopal government: Tho' I own that I never enter on this Subject without reluctance; and for two reasons. One is that if that government is introduced in our Ecclesiastical policy in America, I have some reason to apprehend that I may be thought of for it, and it is without affectation or pretended show of humility that I declare to you and every one else a dread of being ever invested with such an employment. Another reason is that they who know not my Sincere Sentiments may attribute any activity they discover in me for the establishment of Episcopacy to an ambition of having a mitre placed on my head. This is the reason why I have taken so little notice of your many generous and too partial recommendations both of me and to me on that Subject. However I shall now open myself more fully to you. About a year and half ago a meeting was held of the Clergy of Maryland and

Pennsylvania on their temporal concerns; and conversations devolving on the most effectual means of promoting the welfare of religion, it was agreed on to attempt the establishment of a School and Seminary for the general education of Catholic youths and the forming of Ecclesiastics to the ministry of religion; and since the Ecclesiastics would want ordination, the Subject of Episcopacy was brought forward, and it was determined to solicit it. Two other gentlemen were appointed besides myself to transact this business. and they, as it happens to easy people like myself, devolved the whole trouble of framing memorials, petitions, etc., on me. Being very unwilling to engage in this last affair, I delayed it till Nugent's, misconduct convinced me it was no longer safe to do so; and a prospect having opened itself of procuring a bishop eligible by the officiating Clergymen in America instead of being appointed by a foreign tribunal (which would shock the political prejudices of this country) the Memorial for the purpose is now gone to his Holiness. This is the business which you may remember, I said to you, I should have to communicate, but which was afterwards put out of my mind by the unhappy events which followed.

I have had no answer from Mr. Gardoqui, but presume he has made his intentions known to you, or to the Trustees. If his answer be favorable, I shall feel myself happy in your leaving behind you a character so willing and so capable of rendering service as you describe the French chaplain, to whom you will be so obliging as to present my compliments and thanks for his services amongst his countrymen. There are now some affairs to be transacted here which will not admit of my absence on any account, so that it will be impossible to visit New York so soon as you wish and expect. And indeed I cannot do it immediately for another reason, without putting myself under obligation to other persons which I wish to

avoid. Your embarrassments distress me, and the more so as it is entirely out of my power to relieve them. Mr. Smith who left us about eight days ago, left ten dollars with Mr. Sewall for his Brs. expenses of which he informed you. That gentleman's insincere and dark manœuvres have come to light since his departure. I gave you notice before that some circumstances made me fear, he was a prey to suspicion. He wrote me a letter late in March and frequently before acknowledging in the most forcible expressions his grateful sense for the utmost generosity and tender regard, with which he had been treated ever since coming to America: he was with Mr. Sewall and Self, near four weeks waiting for a passage to Dublin, and no attention, I am sure, was wanting to him. On hearing accidentally some conversation in town (which I am now convinced was occasioned by him) I brought the gentleman who retailed the conversation, to my house and to Mr. Smyth, what that gentlemen and another had said of Smyth's being compelled, by bad usage to quit America; and desired him as an honest man, to speak the sentiments of his heart before them. Upon which Smyth repeated, what he had often said to me before, that he was shocked that such reports should be spread; that it was impossible that he would have been treated with more openness and generosity, and enumerated many instances to prove it. Such was his language whenever I called on him. Will you believe after this that this darkman, whose character shall follow him to Ireland, left a letter behind him full of the most groundless insinuations, and betraying a heart so treacherous that I should be afraid of ever placing myself in his power: and that after saying to every person with whom he conversed, that he came not to America to stay in it but only to reclaim his Br. he has now the effrontery to say that he leaves it because he

finds that every Priest who has not been a Regular is considered as an intruder. I have done and I shall do what I can to promote subscriptions and am R. D. Sir.

Yours Most Sincerely,

J. C.

Capn. White carries Valsecchi 3 Vols. If you go to New Spain, be pleased to send them back. My respects to your Sister etc. Forward by a safe conveyance the letter to the bishop of Quebec.

{ Riggs Library, Georgetown College, D. C. }

[The Rev. Patrick Smyth mentioned in the above letter was, prior to coming to America, parish pastor at Dunboyne, Ireland. Father Carroll appointed him to Frederick, Md., where he remained until April, 1788

On his return to Ireland he published a pamphlet, "The Present State of the Catholic Missions conducted by the Ex-Jesuits in America."

The Catholic Archives of America at Notre Dame, Ind., has the only copy I know of in this country.

Bishop Carroll prepared a partial reply to the pamphlet. The copy of it is in the Archives at Baltimore.

Further about Father Smyth may be found in Shea's Life of Archbishop Carroll. ED. RESEARCHES.]

ANDREW LEE ROMAN CATHOLICK.

"Princess Anne: At a Court held the 3d December Anno 1735

prsent { Anthony Walke Francis Land fran s mosely Jacob Elligood Will Robinson Arthur Saver John Wishard } gent Justices

"The presentment of the grand jury against Andrew Lee for not coming to church is ordered to be dismist he in court professing himself to be a Roman Catholick."

[The Lower Norfolk County Virginia Antiquary No. 1.]

LETTER OF CHARLES CARROLL FATHER OF THE SIGNER.

August 3d 1775.

Dr Charley

I wrote to you Yesterday by Capn Stricker. I have a letter from Edwd Dyer desiring to know to what day of this Month, or ye next, ye Provincial Court is adjourned to, that He may Give Thos. Taylor a Witness notice to attend our tryall with Trammel, Pray do not fail to answer this fully & immediately that I may send a Messenger to Dyer.

Augt 4th One a Clock. The Weather is Overcast, ye Wind Easterly it begins to rain, I hope it will be a settled & generall one for it is very much wanted. Do not give in any of ye White Servants or Negroes send from Hence as taxable for they are given in Here, take notice of this. If Jon Sears Comes with a Carte send me some of ye Marseilo Wine, if not desire Mr Deards to send some by any wagon He meets with. Negro Prudence is Given in there as a taxable. I have a letter of this day from Mr. Lux, He says 400 Barrills of Gunpowder are Come to Phia; 800 do; to New York. The salt Peter Work at Phia. goes on well they Expect to have 30 Tons ready by Jann. 5 a Clock P. M. it still drizels, ye Rain that has fallen would hardly wet a handkerchief. My love & Blessing to You all.

I am Dr Charley,

Yr Mo; Afft Father,

CHA; CARROLL

Address To Chas. Carroll off Carrollton Esqr.

Endorsed. 1775 August 3d

My Father's letter.

LETTER OF CHARLES CARROLL OF CARROLLTON.

New York, 18th July, 1790.

SIR

Almost all the States have appointed persons of ability and proper talents to superintend the settlement of their respective accounts with the United States, and to support the validity and justice of the charges contained in those accounts.

We submit to your Excellency and the Council the propriety of a similar appointment on behalf of our State, which may be the more necessary, should the State debts be assumed by the United States, of which event there is now a prospect, and even a probability. We are with the highest respect.

Yr Excellency's,

Most obdt. hum. Servants,

J. HENRY,

CH. CARROLL of Carrollton.

Address To His Excellency,

JOHN EAGER HOWARD, ESQ.,

Governor of Maryland, Annapolis.

CHARLES CARROLL of Carrollton.

Endorsed. July 18, 1790. C. CARROLL of Carrollton.

JOHN HENRY.

[Originals in Draper Collection, Wisconsin Historical Society.]